



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

powder, dynamite, ruined homes, sad hearts, and fields covered with many dead and drenched in human blood. Along the other are golden harvests, trees laden with rich fruits, beautiful homes, unbroken family circles, cheery voices, glad hearts, and joyous abundant life. One is the old way of strife and war, the other is the new way, the way of peace and brotherly love. We stand to-day where I believe it is possible for us to choose in which we will walk. And believing as I do that

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of camps and courts,"

I turn my face away from the wars of the past toward the future hoping for better things. I believe the nobler elements in human nature will triumph, wars cease, and peace reign triumph, and I am trying to hasten the coming of that blessed day. I was walking through an art gallery a few years ago studying the paintings, but they seemed to suggest nothing but war. There were the Cossack Pickets on the Danube, Skobelev at Shipka, The Road of the War Prisoners, and the awful Apotheosis of War as drawn by the powerful Russian artist, Vassili Verestchagin. But in another part of the hall and all alone, as though it stood for a higher civilization, a new and more glorious era was that beautiful creation of Millet, the Angelus, emblem of reverence and peace. "The Russian artist represents the past" I said to myself, "but I hope the Frenchman prophesies truly of the future."

I gazed in rapt admiration upon his picture for a time then turned and left the hall; but all that day I seemed to hear a voice "like a bell, with solemn sweet vibrations" saying: "Let us have peace." I believe we are all ready to say "amen" to that earnest appeal. I believe we are all anxious to exalt the Angelus and draw a veil over the Apotheosis of war. But in order to attain an end so desirable we must diligently and persistently "follow after those things that make for peace." We must reduce to the minimum the opportunities of the ambitious, unprincipled demagogue, who unhesitatingly resorts to any means to accomplish his selfish, unworthy ends.

This can be done only through the adoption of educational methods that will make possible a larger number of happy homes by imparting that knowledge which constitutes the key to the storehouses in which much of our national wealth is now so securely locked. This means supplanting that training which is now making its appearance in our public schools, and which proposes to teach our boys how to wield a deadly gun, with that nobler education that will enable them to handle skilfully and with profit the hammer and saw, compass and crucible, plow and spade. Will we do it? Will we choose the Angelus or the Apotheosis of war? These are the questions we must help to answer. Will we recognize in our practical life the principle of universal brotherhood in which we profess to believe? I hope we are ready to give an affirmative reply.

The American people of to-day have one of the greatest opportunities ever offered any part of the human race. They have it in their power at the present time to do more than any other nation on the face of the earth to change the sentiment of the world and usher in the new and grander era of universal peace. Theirs is a great privilege, but it carries with it a tremendous responsibility,

and I speak to you with earnestness because I believe that upon their action depends very largely the quick or tardy coming of the day,

"When the war-drums throb no longer and the battle flags are furled,
In the parliament of man, the federation of the world."

And this is why I appeal to you to-day to follow and advocate, in this time of peace, "the things which make for peace."

NEW BOOKS.

THE POLITICAL ECONOMY OF NATURAL LAW. By Henry Wood. Boston: Lee and Shepard. Price, \$1.25.

Messrs. Lee and Shepard have issued a new book by Henry Wood, author of "Ideal Suggestions," "God's Image in Man," "Edward Burton," etc., under the above title. Its purpose is to outline a political economy which is practical and natural rather than theoretical and artificial, being a study of inherent laws and principles. In 1887 this author issued a volume entitled, "Natural Law in the Business World," which was well received and passed through several editions. The present book is not a revised edition, but substantially a new book of double the size.

The titles of a few of the twenty-four chapters will give some idea of its contents. Among them are, The Law of Co-operation, The Law of Competition, Combinations of Capital, Combinations of Labor, Profit Sharing, Socialism, Economic Legislation, Can Capital and Labor be Harmonized, The Distribution of Wealth, The Centralization of Business, Booms and Panics, Money and Coinage, Tariffs and Protection, Industrial Education, etc., etc.

Political Economy is interpreted from the standpoint of evolution and natural law. The idealism and optimism of this book strongly distinguish it from the many of the pessimistic treatises of the present time.

In the chapter on Co-operation much truth is uttered in a nutshell. We do not think Mr. Wood quite rightly interprets Governmental Arbitration as it is now coming into use in various countries. It is, in our judgment, much farther removed from the ordinary processes of law than he makes it. The State simply offers its services as a third party, but forces itself on no one. The State Boards of Arbitration also do much in the way of conciliation, about which Mr. Wood speaks admirably.

THE STRIKE AT SHANE'S. Sequel to "Black Beauty." A Prize Story of Indiana. Boston: The American Humane Education Society. Price, 10 cents.

Whoever sits down and begins to read this little story will not be likely to get up again until he has reached the last word. It is a long time since we have read anything more entertaining and delightful and at the same time simple, healthful and instructive. It is worth a whole newstand of such books as one ordinarily sees about the railroad stations. It represents the animals on the farm of one Mr. Shane in Indiana (being a native Hoosier we have known a considerable number of the Shane tribe), who have been cruelly abused by their master and his son Tom, as finally meeting in convention and deciding to strike until better treatment is granted them. The strike is carried on "peaceably" and without destruction of prop-

erty, except in the case of one high-spirited horse who finally runs away and nearly kills his master. This results in a long spell of sickness to Mr. Shane, who finally, through the influence of a tender and sensible daughter, comes to himself and accepts a different régime which has just been instituted in the treatment of the horses by a sensible and amusing Irishman "Mike." Tom also enters heartily into the new way and the horses, cows, birds, cats, dogs, and all declare the strike "off," by resuming their customary tasks. The real and the fanciful are woven together in a delightful way in the book, which we heartily recommend to parents to put into the hands of their boys.

JOSIAH GILBERT HOLLAND. By Mrs. H. M. Plunkett.
New York: Charles Scribner's Sons.

The admirers of J. G. Holland, of whom there are multitudes all over the land, will be glad that a short biography of him has at last appeared. He died thirteen years ago, and until now no one has attempted to give any considerable account of his life. Mrs. Plunkett has given us in a little over two hundred pages all the essentials of the story of Mr. Holland's life, his early poverty, his struggles with difficulty, his education, his efforts at the study and practice of medicine, and at school teaching, his successful career as a journalist, his work as an author both in poetry and prose, his labors as an editor, the elements of his power, his beautiful home life and his noble Christian character.

Few men in this country have had so wide an influence for good, especially over young men and women, as Dr. Holland. His poetry idealized and glorified the commonest things of daily life. In one aspect of his story-writing no writer of American fiction has surpassed, or even equalled him—his stories always maintained the highest and purest type of idealism on a setting of natural realism. His pages always touched and inspired the popular heart. Twenty years ago almost every young man and woman seeking a right and noble life was reading "Titcomb's Letters," "Gold Foil," "Bitter-Sweet" and "Kathrina," and all such now, grown to middle life, will read with great pleasure Mrs. Plunkett's excellent recital of the life of the author of these works.

THE MAGAZINES AND PAPERS.

HERALD OF PEACE.

"In diplomatic circles, in Paris, it is positively asserted that the German Emperor submitted an initial scheme of disarmament, not only to the King of Italy and the Emperor Francis Joseph, but to the Czar. After sounding the King of Denmark, who is said to have shrunk from the responsibility, the Emperor William asked the German Ambassador at St. Petersburg, to submit the plan of a conference to Alexander III. The convoking of this pacific gathering would be left to the Czar himself, the Russian capital being the place of meeting. Count Schuvaloff was instructed to return a polite refusal, and to say why he was charged with this answer. The gigantic armies of the military powers, it was stated, are not a cause, but an effect. They are due to the European wars of the last quarter of a century, and to the treaties in which these wars ended. The Triple Alliance, being entered into, to defend the European situation arising from these treaties, is hostile to France and Russia. Neither of these two Powers wish

for war, but they have to place themselves on the defensive, and to be ready to put a stop to a state of things which threatens both, should the offensive be taken against them. M. Barthélemy Saint-Hilaire has declared that the first appeal in favor of disarmament must come in general terms from the Pope."

THE UNION SIGNAL.

In an editorial on capital punishment, a bill for the abolition of which is now before the New York legislature, the *Union Signal* thus expresses one of the strongest reasons against it:

"But with all unnecessary brutality removed, let any one who has never witnessed an execution, ask himself what it would be to view such a spectacle and, worse yet, what it would be to drop the trap which should swing a fellow mortal into eternity or to send the fatal bolt of electricity, and he will be able to accurately measure the depths to which he must descend before he could be capable of either act and therefore the distance between himself and those who actually participate in the fearful transaction. Yet it is a fact which should not be ignored that capital punishment necessitates just this education in brutality.

"At a recent hanging in Chicago we were told that the hangman, who had never before inflicted the death penalty, was pale and trembling and the night before was unable to sleep. That hangman will doubtless be able to perform his duty the next time with less nervous trepidation and, if called upon to perform it enough times, will reach the point finally where he will be able to laugh at his own tremors when he first went into the business. This moral deterioration which the hangman suffers, the entire public shares to a greater or less extent. The infliction of capital punishment directly tends to the making of murderers by familiarizing people with the taking of human life. Whether it more than counteracts this by acting as a deterrent of crime is an open question."

But is it an open question whether a custom which necessitates this moral deterioration and this education in brutality is wrong, whatever may be its deterrent effects upon crime?

THE GOLDEN RULE.

The advice of the *Golden Rule* as to sensational boys' stories, with which we most heartily concur, is just as applicable to the subject of military instruction and of military pomp and display. It is often asserted by those who favor the Boys' Brigade that boys may be habituated to the handling of deadly weapons and trained in the arts of war without having any love of war fostered in them. Every one who is acquainted with the most elemental principles of human nature and who is not blinded by some prejudice knows that such assertions are radically false. The *Golden Rule* speaks thus of the horrible Camden, N. J., affair:

"A week or two ago fifteen or twenty boys of Camden, N. J., all about fourteen years old, engaged in rough sport on a vacant lot, with their heads full of Indian lore of the kind which is to be picked up from sensational boys' stories, seized one of their number, tied him to a stake, built a fire beneath, and danced around him, yelling